UNITARIAN MONTHLY

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An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

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OLDHAM ROAD UNITARIAN FREE CHURCH,
MILES PLATTING, MANCHESTER.

(see page 56).

Notes and News.

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

TO EDITORS OF CHURCH CALENDARS: PLEASE NOTE.—In consequence of welcome increase of orders for local Calendar copies of this Magazine there has been a growing congestion of work on Calendar covers in the closing days of printing week, through the Calendar matter being sent in late, making it impossible to send all Calendar parcels out by the time desired, and causing inconvenient delay. It is therefore requested that the Calendar matter for the covers be sent in to the printers BY THE FRIDAY PRECEDING THE PRINTING WEEK. The Magazine is printed in the week before the last Sunday in the expiring month. If Calendar matter is sent in late, the parcel cannot be despatched in printing week. Magazine Contributed matter should be sent to the Editor by the 15th before publishing week.

THE EDITOR'S TEMPORARY ADDRESS: Last December the Editor removed from his house owing to its very exposed position and family illness arising therefrom, and not finding another suitable house put furniture into store and went with family into temporary rooms, and now in consequence of the people who are tenants of 13, St. Peter's Road, Croydon, having to remove, the Editor's present temporary address until what will be the settled residence is ready is 5, ST. BARNABAS ROAD, SUTTON, SURREY. Correspondents please note.

"The Church Times" maintains that "Modernism" replaces the Trinitarian by the Unitarian conception of God.

A large party of Melbourne Unitarians paid a visit recently to the Adelaide Unitarian Church, Australia, and the fraternal relations of the two Churches have been strengthened thereby.

At Gainsborough the Unitarians have adopted the envelope offertory, and they are about to make an effort to build a new chapel.

The results of the Manchester District Bazaar to raise £5,000 were not declared when these notes went to press.

The Manchester Bible Christian Church (Unitarian), is benefited by £400 bequest from the late Mr. Arthur James Clark, of Pendleton and £100 for presents to choir and organist.

The Annual Meeting, Upper Chapel, Sheffield, Minister Rev. Alfred Hall, M.A., B.D., reported addition of 50 new members during the year, and 150 additions to membership during the last three years.

This is the Jubilee year of "The Christian Life," founded by the late Rev. Robert Spears, May 20th, 1876. A special Jubilee Number will be issued on May 22nd.

At Park Lane Chapel, near Wigan, the annual report records a year of successful achievements, including the erection of a new Memorial Room, and the admission of 36 young people into Church membership, Minister, Rev. J. W. Maw.

At Wallasey the Sale of Work to defray the debt on the Minister's house realised £300.

At Dundee a Memorial to the late Rev Hy. Williamson, is to be placed in the Unitarian Church.

THE WAYSIDE PULPIT.

THINK TRULY
AND THY THOUGHTS
SHALL THE WORLDS FAMINE FEED.
H. Bonar.

At Mossley special sermons on Plato's "Republic" by Rev. E. Glyn Evans, have drawn in people from considerable distances.

The N.E. Lancashire Unitarian Sunday School held a Conference at Rawtenstall, on February 20th, when Rev. Horace Short gave an address on "Stories and Story Telling," and Miss Garry, of Blackburn, spoke on the "Fellowship of Youth." Mr. Fred Greenwood (Todmorden), is the new President, and Mr. Wiliam Holden (Blackburn), is Secretary.

Rev. G. E. Hale, of Adelaide, was the preacher at the 60th Anniversary at the Shady Grove Unitarian Church, Australia, when over 70 people were present.

The West Kirby Unitarian Church Building Fund has reached £2,767 towards £5,000.

The Rev. Charles Biggins, M.A., B.D., is now manager of the publication department and bookrooms at Essex Hall, London.

Mr. Charles A. Murdock, who has been Editor of "The Pacific Unitarian," for 36 years, reached the age of 85 on January 20th.

Good progress and a healthy condition were reported of the Cambridge Unitarian Church at its annual meeting, February 23rd, and its minister, Rev. Dr. Flower, was congratulated on being chosen as British and Foreign Unitarian Association preacher for next Whit-Week Anniversary.

The Carlisle Unitarian Church reports healthy activity. Mr. Entwistle, the minister, has been made a member of the local Ministers' Fraternal.

At the Leicester Narborough Road, Free Christian Church, on Sunday, February 28th, the Minister, Rev. E. Rosalind Lee, M.A., gave the welcome to 8 new members, Rev. W. G. Tarrant, B.A., who assisted was the special preacher.

Rev. Dr. Mellor, Liverpool, is progressing towards recovery from his illness.

On Saturday, February 27th, the North Cheshire Unitarian S.S. Union, had a joint meeting with the District Union of Adult Classes at the Old Chapel School, Dukinfield.

The Attercliffe Unitarian Church, Sheffield, reports that its Church membership is higher numerically than ever in the history of the Church and refers to the inspiration of the pulpit services of the minister, Rev. H. B. Hannah.

A Conference of the Yorkshire Unitarian S.S. Union was held February 27th, at Broadway Avenue, Bradford, when Rev. J. A. Shaw read a paper on "The Place and Limits of Amusements in Sunday School Life."

At the Annual Meeting of the Northampton Unitarian Church, February 25th, a prosperous condition of Church life was reported, and addition of 10 new members.

Rev. Thomas Paxton, Macclesfield, has been specially thanked by the Governors of the General Infirmary for his efforts in raising money for that institution.

At Pudsey, Leeds, the Unitarian Bazaar, raised £800 towards £1,000 aimed for. Rev. J. A. Shaw, minister.

AT EASTER.

At Easter the new life is urging upwards;
We see its spirit rising again from death;
As we watch this marvel let us remember
What the Apostle Paul said of death and life.

We sow not in earth the body that shall be,
For God gives to the seed another body;
As it is with corn seed so is it with man,
The earthly form dies, the spirit form appears,—
Appears to the spirit world, tho' not to this,
For man is first of earth, earthly, and after—
Of heaven, heavenly; we bear the earth-form,
And we shall bear the image of the heavenly.

There is no death, but the larger, grander life,
Man's immortal soul lives on eternally,
Jesus from death is raised and so are all men,
And death is lost in the spirit's victory. H.

Scriptural Unitarianism. By Rev. ARTHUR W. FOX M.A.

IV. THE RELIGIOUS ROMANCES (I.) TOBIT.

During the trials, which befel the Jews after the return from the Exile, several writers composed moral tales to encourage their people to be faithful to the worship of the one true God. Amongst these the story of Tobit it one of the most beautiful. It has also a further interest, as it prepares the way for the understanding of "those possessed by demons" in the New Testament. Tobit was one of those who kept themselves untainted by heathenism during his exiled life in Nineveh and the neighbourhood. One of his chief merits was his abundant and unceasing almsgiving, another his secret burial of any of the Jews slain by their captors. He had entrusted the sum of eight talents in silver to a friend Bagael in Rages of Media. Another kinsman of his, Raguel, lived in Ecbatana and had a beautiful daughter Sarah. Sarah was beloved by a demon wooer, who slew every man who had been made her husband. Up to the time of the beginning of the narrative, seven had perished in this way. Meanwhile Tobit became poor and lived with his wife and his son Tobias, not only poor but blind. His blindness had befallen him in a curious way by the droppings of the sparrows falling into his eyes as he was resting one day. He still remained righteous, and believing that the fate of Nineveh prophesied by Jonah would soon happen, he sent his son Tobias to Rages to receive the money laid up there.

After fervent prayer to God a companion was found to go with the young man into Media, who proved to be the angel Raphael commissioned by God to heal Sarah, the daughter of Raguel and Tobit himself. The two went together and came down to the bank of the Tigris. Here Tobias was going to bathe, when a fish leaped upon him and would have devoured him. This he killed and by Raphael's directions preserved the heart, the liver and the gall. Then they ate the remainder of the fish. They went on in their journey and Raphael proposed to make Sarah the daughter of Raguel, the wife of Tobias. The young man had heard of the fate of her previous husbands: but the angel reassured him, told him of her demon-lover, who would be driven off by the fumes of the heart and liver of the fish. At length they reached the house of Raguel, who received them with great joy and magnificence. Raphael asked for Sarah's hand for his companion, and Raguel, after hearing his arguments and trusting that God would deliver Tobias, consented. So preparations were made for the bridal feast. In the meantime Raguel dug a grave for Tobias, in case he met with the same fate as his predecessors.

Tobias on entering the bridal chamber did not forget to make fumes arise from the heart and liver of the fish; whereupon the demon fled to "the uttermost parts of Egypt." After fourteen days' feasting the two returned home and cured the eyes of Tobit by the application of the gall of the fish. When the father and son were about to give Raphael half of the goods and money, which Tobias had brought with him, he declared that he was God's angel sent in answer to their prayers. So the father and the son lived happily to patriarchal ages, because of their righteousness and their almsgiving. The story is scattered with very noble songs and prayers, some of them in almost the best style of Hebrew poetry. It has a twofold interest to us: first its religious teaching, which tells of the sure reward of righteousness by the God of righteousness. But the second point is perhaps of even greater interest, for the teaching of the first is quite familiar from a great number of the Old Testament writings. The possession of Sarah by a demon at once recalls the objects of most of the cures of Jesus recorded in the Gospels. But here a sort of spell or charm was needed and not the simple word of mouth. Jesus himself says that the leaders of his people "cast out demons." It may be, that they used either exorcisms or something with a slight flavour of magic about them like Tobias and the angel.

(See—"The Apocryphal Books"—Jack and Co.)

Miss Margaret Walton. Treasurer for 12 years of the Stockton Unitarian Church, has received public presentations from the Church on the occasion of marriage and removal to Liverpool.

Unitarianism.

THE DIVINITY OF MAN.

Unitarians believe in the essential divinity of human nature. Every act of self-sacrificing heroism proves it. Here are two illustrations from the "Times" newspaper of March 3rd of the present year:

It was announced in last night's issue of the "Gazette" that the King has awarded the Edward Medal to Alfred Welding, a charge hand employed by High Speed Steel Alloys, Limited; and to George Locke, leading hand of steelwork erectors employed by Messrs. Dorman, Long, and Co., Limited, in the following circumstances:—

On October 1st, 1925, a youth named Harper employed at the works of the High Speed Steel Alloys, Limited, at Widnes, fell into a vat 6½ ft. high and 8 ft. in diameter containing vanadic acid. The contents of the vat formed a jelly-like substance at a scalding temperature, and Harper, though his head was clear of the acid, was quickly sinking and would have been submerged in a few seconds. Welding jumped into the vat, and, by holding up Harper, prevented the latter's complete immersion. It was some three or four minutes before help arrived and both men were severely scalded before being dragged out. Welding must have known the grave risk he ran in entering the vat and but for his help Harper would have lost his life.

On October 8th, 1925, Locke was engaged in the erection of steel work for the rebuilding of the premises of Messrs. Bourne and Hollingsworth in Oxford Street. He and another workman named Frederick Dowser were standing on parallel girders on the fourth floor level when Dowser tripped and fell, striking his head in his fall and lying stunned on the girder. The girders on which the men were working were only 7 in. in width and were no less than 7 ft. apart. Locke, with great presence of mind, immediately leapt across the intervening space and throwing himself upon the legs of the fallen man pinned him to the girder until help arrived But for Locke's prompt action there is little doubt that Dowser would have fallen to the ground and been killed. Locke showed total disregard of his own safety. To spring from one girder to the other at a great height was no small feat and he must have recognised in holding down his comrade that any struggle on the latter's part must endanger the lives of both.

These two examples just quoted suggest pregnant questions. From whence did these men get their quality of being such saviours? There can be only one answer. God put it into them when they were first created, and therefore the Creator who gave them this quality could n have imparted that to them which he does n possess in Himself. These two men thought nothing at the moment of their saving passi except the peril of their fellows in danger. Th did not ask themselves whether their broth workmen were worthy or not, whether they we Sinners or Saints. The greater the danger t more eager were they to dash to the rescue save the unfortunate from the fate of being los Is God more hesitant to save, by question as character? He is not less than these heroes b greater; not less eager to save; not less regar less as to whether his children are sinners or no The All-Father is more perfect in His passion save, than any human soul He has made; a no question as to worth of character, or guil can lessen the preciousness to Him of every o of His human children, or cause Him a moment hesitation when it is possible to snatch any o of them from peril. Yes—when it is possibl for when the will of the human soul is delibe ately in opposition to the will of God even t Almighty must wait until the inevitable ti arrives when it becomes possible. It is good believe in the Humanity of God and in t Divinity of Man.

GRACE BEFORE MEAT.

Instead of contributing a poem or a sho article to the "Monthly" this month, I send a emendation I made some years ago of a popul "grace"; and I do so because several of o ministers and school workers have requested m

The difficulty which many of our people hav had has been to find a satisfactory line to ta the place of

"May feast in Paradise with Thee."

They have substituted

"In all things may give thanks to Thee,"

or

"For all things may give thanks to Thee."

My version runs:—

"Be present at our table, Lord;
Be here and everywhere adored;
Thy children bless, and grant that we
Receive the Bread of Life from Thee."

This does away with the absurd idea that w must ask God's permission to be allowed to tha Him for His gifts—whereas our thanks to Hi are nothing if they are not spontaneous and i evitable. And it brings us from the thought the food we are about to eat, the material thin to the thought of the spiritual food for which w ought to be continually praying.

WILLIAM C. HALL.

Jesus and Social Service.

(15) PUNISHMENT OR CORRECTION.

In considering the regulations of Society it is ecessary to decide what is the right attitude in ie treatment of the wrong-doer. We know iat Jesus taught the duty of forgiveness in the Lord's prayer" and still more definitely in his ply to Peter (Matt. 18, 22.) In agreement ith that he said: "Love your enemies, do good them that hate you, bless them that curse you, ay for them that despitefully use you" (Luke 6, 7-28; Matt. 5, 44.) But it is not unconditional rgiving, for he is recorded as saying: "If thy rother sin, rebuke him; and if he repent, forgive im. And if he sin against thee seven times in ie day, and seven times turn again to thee, sayg, I repent, thou shalt forgive him" (Luke 17, -4).

It is evident from these injunctions that the otive must be, the welfare of the offender. But he do not repent, and will not listen to advice nd persuasion, he is to be treated as an outsider ith whom to hold no further intercourse until e does repent (Matt. 18, 17).

In this connection the parable of the Unmerciful ellow-servant (Matt. 18, 23-34), describes the ffender as being delivered to the "tormentors" ll he should pay all that was due. Here the reek word "Basanistais" translated tormentors" would be more correctly rendered. Examiners," as the primary meaning of the ord, is, to test, to try, to prove. The 20th entury New Testament translates it by gaolers." So he was delivered apparently to rison till he made full amends. To try by rture is a very secondary acquired meaning of ie Greek.

There is nothing in these references to show iat Jesus advocated "punishment" in its usual ense of retaliation, or resentment. What he vidently meant and approved was correction. he conclusion of the parable of the Judgment Matt. 25, 46), may readily be cited against this upposition. "These shall go away into eternal unishment." On these the doctrine of everlastig torments is said to be justified. But there is o real foundation for such justification. The eal words of Jesus here have been wrongly transted. The original Greek words are "aionion olasin" and literally rendered into English temporary correction" is a correct translation. Aion" in Greek, is indefinite or limited time, nd "aionios" its adjective is always modified y the substantive with which it is connected. hus with "kolasis" which means literally "a runing," and therefore a remedial correction for ie benefit of the one corrected, the indefinite ime is limited to the duration of the correction, that is until the defect is remedied; but when connected with the word "life," which by its nature never ends, the indefinite meaning of "aionios" agrees with the endless nature of the substantive.

Punishment may be vengeful as it often is, without concern for the good of the offender. What Jesus taught was otherwise—never vindictive, but it was remedial correction in the best interest of the wrong-doer. As often as there is any chance of helping him to be better he must be treated with forgiving kindness. Wrong done by mistake without knowing it to be wrong is due to ignorance, and can be cured by enlightenment, but sin committed deliberately, knowing it to be sin, is a disease, and needs to be treated as a disease. The cause of the state of mind which leads to a criminal act requires to be investigated, and when found it should be removed. If that be done the crime will not be repeated. Prison treatment should be an education for the uplift and effectual improvement of the prisoner. It is for the great advantage of society (as was pointed out in the chapter on "The Individual and Society") to reclaim the wrong-doer, to make him a loyal member of the community. This can be done by wholesome teaching and training. Experiments in prison reform, and the experience of the Borstal system of dealing with young criminals prove unquestionably that redemptive treatment is successful when it is properly tried. With faith in the innate good to be found in every human being, wonders have already been accomplished. Of 6,000 young criminals between the ages of 16 and 21 there have been in 17 years of Borstal treatment, only 35 per cent. of them who have again relapsed into crime, and of these a proportion after one lapse have settled down into honest living, so that it may safely be said that 3 out of every 4 have been reclaimed. This is no small achievement—750 per 1,000 reclaimed. Every year 500 of such youths are handed over by the Courts of England and Wales to this Borstal training, based on the assumption that there is good in each that will respond to sympathetic and humane influences. All this is in true conformity with the spirit of the teaching of Jesus—correction rather than punishment, remedial methods of prevention and cure. The reclamation already achieved by this humane science is clearly of immeasurable service to society as a whole and to those restored to responsible citizenship.

The meetings of the National Triennial Conference of Unitarian and Kindred Churches to be held at Sheffield, April 12th-16th, are sure to attract a large attendance of our people. See programme.

The Unity Fellowship.

OFFICERS (pro tem) :—President : Rev. Arthur W. Fox, M.A. (Todmorden) ; Treasurer : Mr. Robert Kenyon, J.P. (Stalybridge); Correspondent for isolated members : Miss Theodora Mills, Lowmandale, Cheltenham ; Secretary : H. Bodell Smith, 5, St. Barnabas Road, Sutton, Surrey.

THE COMMITTEE will consist of those registered members who are ministers of Churches using the magazine organ of the Fellowship, or who are regular contributors to the Magazine, along with the officers and others to be elected.

MEMBERSHIP consists of payment of the annual subscription of not less than one shilling towards meeting official expenses, open to all 16 years of age and upwards.

THE AIMS AND OBJECTS include the cultivation of fellowship amongst the members ; the adoption of all possible methods of mutual help and friendly intercourse ; the formation of Study Circles ; organisation of holiday parties ; the promotion of the interests of the Unitarian Movement ; and the development of Unity in all human affairs.

What is the Fellowship for? The following aims and objects have so far been suggested.—

To draw our thousands of readers into closer fellowship.

To devise methods of mutual help amongst them.

To link up isolated Unitarians.

To establish Unity Study Circles for the thorough understanding and discussion of Unitarian history, doctrines, biographies, literature, and various methods of Unitarian propaganda.

To help denominational agencies.

To co-operate with the British and Foreign Unitarian Association in promoting its work.

To co-operate with the District Associations.

To promote the Unity of Society and Unity between the Nations.

To establish Unity Clubs for Social intercourse.

To form holiday parties amongst the members.

To hold a Summer School for members.

To hold occasional district Conferences of local branches and members.

To use the "Unitarian Monthly" as the medium and organ of the Fellowship.

The possibilities of such a Fellowship are many and great. Our readers and Fellowship members are invited to send in any suggestions which they think might make the Fellowship all the more helpful.

Will all intending members please send in their names and membership subscription for 1926 without delay to help the Fellowship to become the power for good that is possible?

The qualifying fee of membership is a minimum subscription of ONE SHILLING per annum, to make it sufficiently easy for any of our readers 16 years of age and upwards to participate in the advantages of the Fellowship. As that minimum is less than one farthing per week the pecuniary qualification could not be easier.

Through the desire of one of the members, a life membership of not less than TEN SHILLINGS HAS been agreed upon, for those who desire to give help in that way.

Since the last issue of this Magazine more books have been secured through the Editor from Essex Hall at half-price (and postage) for the course of historical studies which has run through the "Monthly" during the past three months.

Another study course for the thirteen weeks of April, May and June, begins in this issue.

This study course, like the last, is very suitable for any adult or senior Sunday School Class or for a week night Study Circle. The Studies are offered as a help to a more thorough acquaintance with our Unitarian principles and ideas.

May we hope that friends will avail themselves of this help that is specially provided for them.

We attempt to do our part ; will our friends co-operate and do theirs?

ISOLATED UNITARIANS who have joined the Fellowship and who believe in cultivating the fellowship spirit by writing to each other or by writing to Miss Mills, may like to know the names and addresses of those who are too far from any Unitarian Church to be in regular Church fellowship.

Mr. A. W. Isaac, 1, Wood, Lane, Chippenham, Wilts.

Mr. J. R. Toye, The Bungalow, Sandford Road, Aldershot, Hants.

Mrs. Mary Henderson, 32, Alma Street, Luton, Beds.

Mrs. E. Mann, Lower Heyford, Nr. Weedon, Northants.

Mr. Thomas Broughton, 45, Circle Road, Whiteley Village, Walton-on-Thames.

Mrs. K. R. Williams, 6, The Green, The Whiteley Park, Walton-on-Thames.

Mr. James Rattray, Hillside, Montrose, Scotland.

H. BODELL SMITH,
Fellowship Secretary.

A meeting of members of THE UNITY FELLOWSHIP will be held in a room at the Channing Hall, Sheffield, on Thursday, April 15th, at 5.30. Will members please take note?

Questions and Answers.

Readers puzzled by theological or moral difficulties are invited to send their queries in to the Editor. This department has been requested and readers who want it should help in the way suggested.

QUESTION (13):

Do Unitarians believe that Jesus was infallible as a Teacher?

ANSWER: Certainly not. He did not profess to be. It is reported of Him that He said—"Why callest thou me, good? None is good, save one, even God"—evidently meaning—none is perfect except God. He left the impression on his earliest followers that he did not claim that he knew everything: "Of that day or that hour knoweth no one but the Father." It is also recorded that he said, "If I bear witness of myself, my witness is not true." Just as when in youth he "grew in wisdom," so he must have been continually becoming wiser in manhood. If the gospel records be true he believed in demonology, and his teaching in that, if it be his, cannot be true. Yet when all that is said his great gospel of the Universal Fatherhood of God, the Brotherhood of Man, the Kingdom of Heaven to be realised on earth, and his wonderful parables of Duty, make him to be the greatest and noblest of all religious Teachers, and therefore Unitarians put special emphasis on the Leadership of Jesus.

QUESTION (14):

Do you agree with Jesus cursing the barren fig-tree?

ANSWER: It cannot be true that Jesus did anything so senseless and unreasonable. There has been some mistake or misunderstanding in the compilers of the gospel record. It so utterly contradicts the spirit of his teachings that it evidently misrepresents him. Obviously something he may have said about a dead fig-tree not being worthy to cumber the ground, has been transformed from what he said into something that is most improbable.

QUESTION (15):

What are the best ways of making strangers feel that their presence at Church is welcome?

ANSWER: Where a Church is a true Church inspired by the real fellowship feeling there is no difficulty. The minister sets the example. He gets down to the front door at close of service in time to catch everybody as they leave, and he gives each one a handshake and a cheery word, and especially a word of welcome to every stranger. But it is not all left to the minister. The Church members are quick to see any stranger and to say how glad they are to see him or her as the case may be, and that they hope to see them again. Any week night social gathering of the friends of the Church is a good opportunity of making a stranger feel welcome by sending a special invitation and for the members to make a point of speaking without waiting for an introduction.

Even more than this is necessary to interest and to attract new comers. A bright and cheery service including a sermon that takes hold of the hearers, but what is no less important, good congregational singing with tunes which are well-known everywhere and in which everybody can join. Hearty congregational singing is a very powerful element in public worship. The people enjoy it and feel that it does them great good, for it affords much spiritual help. All the better if it be led by a good choir. But it is a cold affair if the tunes are so difficult and unfamiliar that the Choir has to do it all. And Further—it is really a sin to allow strangers to come and go without anyone having the grace to speak to them. In a live Church that really cannot be.

QUESTION (16):

Do Unitarians believe in Baptism?

ANSWER: In reply to correspondent we can readily say—"Yes." Infant baptism is practised at most if not all Unitarian Churches in the form of "Christening." There is also adult baptism by sprinkling—not immersion—where that is desired, but not as a "condition" of membership. But of course Unitarians do not believe that any sacramental forms are necessary either for admission to Church membership or as conditions of Salvation, but that baptism by sprinkling is helpful as a form of dedication. They do not feel bound by any of the practices of the first Christians.

MINISTERIAL CHANGES. Rev. Dr. G. F. Beckh, has resigned at Clifton Unitarian Church to accept a lectureship at New York; Revs. Mr. and Mrs. Tonkin have received public welcome at Vancouver, B.C.; Rev. Lot Hall has been publicly welcomed as the new minister at the Lye Chapel, Stourbridge, February 20th; Rev. W. Bottomley preached his farewell at Taunton, February 21st, prior to leaving for Melbourne; Rev. J. Harry Smith, Rotherham, has accepted invitation to Kentish Town Unitarian Church; Rev. Irvine Lister has resigned at Longsight Free Christian Church, Manchester, to accept appointment to Oldham Road Unitarian Church, Manchester; Rev. H. V. Mills terminated his temporary charge at Islington, March 28th.

A course of Forward Movement Services drew increased attendances to the Peckham Unitarian Church.

The Accrington Unitarian Bazaar realised £1,000 1s. 3d.

Oldham Road Unitarian Church, Miles Platting, Manchester.

The announcement that the Rev. Irvine Lister, of Longsight, had accepted appointment to succeed the late Rev. John Ewart, M.A., B.D., as minister at the Oldham Road Unitarian Church, Miles Platting, Manchester, makes some reference to that Church opportune at this time. Its origin as a congregation dates back to 1857. For some years up to 1883 the Church and School activities were carried on in buildings in a street off the main road but the present Church building was opened in 1883 during the ministry of the Rev. W. G. Cadman (1872—93). Its situation is very prominent in the very heart of the city on one of the main arteries of traffic surrounded by a dense working-class population with a considerable proportion of tradespeople of the shopkeeping class. Mr. Cadman's ministry of 11 years is still gratefully remembered. Of the more recent pastors have been Dr. W. Griffiths (1907-11); H. Barnes (1915-19); and J. Ewart (1919-25). Rev. Irvine Lister has ministered to the Free Christian Church, Longsight, Manchester, from 1922, and in his new sphere of labour there will be abundant scope for effective social service which should make this Miles Platting Church a fine centre of helpful service to the neighbourhood by which it is immediately surrounded. We cordially wish the Church and its new minister every success and increasing prosperity.

The Women's League.

The joint meeting of the Men's and Women's Leagues at Essex Hall on February 19th, drew a large attendance. Mrs. Sydney Martineau conducted service, and by request of Miss Mary Richmond, President of the Women's League, Mr. J. T. Bibby, of the Men's League took the chair. The Men's League came into existence five years ago, but the Women's League is eighteen years old. The chairman said that the immediate concern is to make the Unitarian Church a greater power in the Metropolis. Mrs. Blake Odgers gave the history of the development of the Women's League and its various activities, and asked whether the men would come into practical co-operation by following up the men and boys, and keeping them in the fellowship as the Women's League does for the women and girls? Mr. Stephen Lee (Dean of Magdalen College, Oxford), urged a more militant attitude for the propagation of Unitarianism; Miss Grace Mitchell gave interesting details of the Fellowship work of the Women's League, and other speakers including Mr. F. Tremain, Miss Brooke Herford, Rev. J. Hinkins, and Mrs. Sydney Martineau contributed suggestions, and the chairman summed up.

The Accrington and neighbourhood League had its quarterly Conference at Nelson, February 27th, with 50 people present, representing six branches. There was a service conducted by Mrs. H. Bradshaw, of Accrington, and an evening meeting when Miss Johnstone, of Bury, spoke on her visits to Prague and Budapest.

The Evesham branch of the League had a good meeting, February 24th, when Mrs. Sydney Martineau gave an address on "Our Traditional Individualism," and Mrs. Ellis presided over a good attendance.

At the Huddersfield Church the members of the League have held monthly teas and meetings at several of which lectures have been given.

The Sheffield District Women's League has held a meeting at Upper Chapel when Rev. Wilna L. Constable, of Warwick, conducted service, and gave an address on "Woman's place in the Church." Mrs. Johnson officiated as organist, and Mrs. Andrew King rendered a solo.

At Wandsworth the League have arranged and carried through, a tea and entertainment for parents of the Sunday Scholars.

The Leeds District League Annual meeting was held at Mill Hill, Leeds, March 6th, with 120 members attending from 8 branches. A service was conducted by Rev. W. L. Schroeder, M.A., with Mr. Y. Dunwell, B.A., at the organ, and special music from the Mill Hill Chapel Choir. After tea the General business meeting was presided over by Mrs. Schroeder. Reports were adopted and officers elected, and Mrs. Bradshaw, of Accrington, read a paper on "Worry and its relation to Life." She said that selfish worry is unworthy, but that a righteous worry for the good of others has led to many great reforms. Discussion followed and votes of thanks. During the year £30 had been contributed to London for the Central Funds and the members had been associated with the presentation to Miss Brooke Herford. It had been decided to join the League of Nations Union. Delegates had attended the Whit-Week meetings, 1925, and meetings had been held at Hull, Huddersfield and Halifax. This District League has been of great help and encouragement in binding the Churches together.

The Bolton and Neighbourhood Branches of the League met at Bank Street School, March 10th, with 84 members representing 4 branches present, when Miss Johnstone, of Bury, told of her visit to Prague and Budapest, and Mrs. T. M. Falconer voiced the thanks.

Studies in Unitarian Doctrine.

This course is for the 13 Sundays or week nights in the three months April to June inclusive, for any senior class in Sunday School, or week night Study Circle. The text-book is "Denials and Beliefs of Unitarians," by John Wright, B.A., price 6d. It is a book of 112 pages in 14 Chapters. Copies can be ordered through the Editor at half-price and cost of postage. References to the book are given at the end of each section the figures meaning pages.

(1) THE UNITARIAN ATTITUDE.

It is sometimes stated by orthodox Christians that the Unitarian attitude is that of mere negation,—denial and unbelief. But that is a mistake. Such an assertion indicates a serious lack of knowledge concerning the Unitarian position. So far as there is denial it is to make affirmation and positive belief more clear.

This charge of mere negation against Unitarians is no more true than it is of any other religious profession. The Protestant denies everything which he does not believe. The Roman Catholic denies and rejects the Protestant position as also that of the Mohammedans, the Buddhists, and other so-called pagan faiths. All orthodox Christians deny and reject the positive doctrines of Unitarianism. Belief of any kind necessarily involves denial of its opposite. All men and all religious communities are believers and unbelievers, accepting certain doctrines and rejecting others.

The Unitarian attitude is that of free inquiry—the search after Truth. Every doctrine must stand the test of examination, of the exercise of reason and individual judgment. Any belief which will not bear these tests, which is not in accord with the facts of experience, and which contradicts the exercise of reason, cannot be true. The criterion of Truth is—agreement with Reality. Earnest seeking after Truth must necessarily include the clearing away of error and superstition, the rejection of false and unworthy ideas of God, of Man, and of human life, duty and destiny.

This free search after Truth in the world of science results in certain unshakable conclusions, the acceptance of certain beliefs concerning the Universe on which all students of science are agreed. Free inquiry leads to unanimity of faith. Consequently as in Science so in Unitarianism, there is more unanimity of belief. All faithful seekers after Truth must inevitably gravitate towards agreement. Those who are looking for the same thing desiring to find it, are sure to arrive at it. The Unitarian attitude then is reverence for Truth, for God's Truth, the desire to have the worthiest conception of what God is—and of life and what it is for. It is the Faith that nothing can be too good, too grand, too noble—to be true,—either about God, or Man or Humanity, or of the future of Mankind either on earth or elsewhere.

(References—p.p. 57-64, 111-112).

(2) CONCERNING THE BIBLE.

What do Unitarians believe concerning the Bible? The answer to that question well illustrates the general Unitarian attitude to all theological problems. For no subject needs the exercise of free inquiry more than this. It has long been claimed that the Bible is the infallible Word of God. The late Dean Burgon said—"Every book of it—every chapter of it—every verse of it—every word of it—every syllable of it—every letter of it—is the direct utterance of the Most High." Dr. Baylee asserted that "every word, every syllable, every letter is just what it would be, had God spoken from heaven, without any human intervention."

But is this so? What is the truth of the matter? Those who make these claims for the Bible are only men. Does their word settle the question? If not—what is their authority for such declarations? Is it that of the Creeds? If so then what is the authority of creeds? They have all been made my men. They are only the opinions of the men who established them. Their authority is no more than that of the men who made them, who were as much liable to error as men are to-day—even more so, because now there has been so much more knowledge and accumulated experience to help towards a true judgment.

As soon as this question is really inquired into the doctrine of Bible infalliblty falls to the ground. There are mistakes and contradictions in it. Can it be supposed for a moment that God has made the mistakes? Is it possible that He can contradict Himself? The two accounts of the creation in Genesis, chapters 1 and 2, do not agree. The first five books of the Pentateuch are called the books of Moses, but they contain an account of his death and burial which he could not have written. The accounts of the creation contradict the facts, as revealed by the investigations of science. The earth and all living things are said to have been created in six days—days in the ordinary sense consisting of morning and evening—whereas it is proved that it took some millions of years. Grass and herbs, and trees, are said to have come into being before the sun, moon and stars were made; woman is said to have been created out of a rib taken from man. God is said to have repented the creation of man (Gen. 6-7), but it is declared that God changes not (Mal. 3-6), that with Him there is no variableness nor shadow of turning (James 1-17.)

God is said to have tempted Abraham (Gen. 22, 1), but that is contradicted in James 1-13, where we are told that God tempteth no man. The accounts of the sayings and doings of Jesus in the four gospels do not agree. The stories of the Resurrection contradict each other. Of two contradictions both cannot be true.

Unitarians deny the infallibility of the Bible; they believe it to be a human book, its different parts written by different men at different periods of history, writing the best they knew at the time, but men liable to err and to make mistakes and to have contradictory opinions. The truth they told is mixed up with their human errors. The Bible writer was wrong when he said Joshua made the sun to stand still. It is not right to make God responsible for the mistakes of the Bible writers. These Scriptures have to be judged on their merits in the same way as any other books, So judged as human literature, all the truth the Bible contains is God's word, for all truth whether in the Bible or elsewhere is God's word. There is so much of moral and spiritual inspiration in the Bible that it stands out as the grandest collection of literature in the whole world. Judged on its merits, after all the critical examination that can be brought to bear upon it, the Bible is still the Book of Books, the most precious record of human thought,—of moral and spiritual evolution. That is the belief of Unitarians,—that the Bible was made by man, for man, to be his helper and not his master, and that it is the noblest treasury of religious inspiration that humanity possesses. (References p.p. 1-8).

(3) THE DOCTRINE CONCERNING GOD.

Unitarians believe in the existence of a Power which has created the whole Universe and all living things, and therefore a Power greater than all mankind. To that being has been given the name GOD. For convenience the Creator is spoken of in the masculine gender. His existence is self-evident. There is a cause for everything. Without an originating cause the world and the universe of which it is but a small part could not have come into being. The fact that the whole realm of matter is regulated by laws of order, that each part of it expresses design indicating plan and purpose, is evidence that there is a great intelligent Mind and Will at work. Everything in Nature that is beautiful speaks eloquently of the Creator's love of the beautiful. All the unselfish affection of human hearts, the self-sacrificing love of human parents for their children, the heroic giving of oneself—of man to save his fellow-man,—these noble qualities in man, put into him by the Creator, indicate plainly that the saving love which God has put into man, He must possess within Himself, but in far greater measure.

Thus do Unitarians believe in God, that He is the Infinite Perfection of all good, a Father infinitely fatherly, whose love for all men is imperishable, unchangeable, everlasting. The noblest, sweetest, tenderest, wisest examples of human character, grand as they are, can only be imperfect hints of the wonderful sweetness, tenderness and beauty of the character of God. That is the Unitarian Faith about Him. Nothing can be too good to be true of God. He is the Universal Father.

Unitarians believe that God is One Mind, One Will, One Person, One Character, One Infinite and all-wise Being. In other words—the Unity of God in One Person the Heavenly Father, who is the only God, the only proper object of worship. This means that they deny the orthodox doctrine of the Trinity, which contradicts all reason, and is disproved by the facts of Nature and the revelations of Science. There cannot be more than one Creator of all things. There cannot be more than one Infinite God who is in all, and through all, and over all. The idea that God is a trinity consisting of three distinct persons equal to each other and co-eternal, Father, Son and Holy Spirit,—is self-contradictory. The Father must have preceded the Son. Such a doctrine is not supported either by Reason or Scripture. It is not taught in the Bible. The earliest Christians knew nothing of it. For the first three centuries of the Christian Church there was no doctrine of the Trinity. It was introduced from pagan sources and accepted by the Church through a majority vote in the Council of Nicea, 325 A.D. There was a strong fight against it, but the Pagans and the Imperialists outvoted those who maintained the doctrine of the original gospel.

The Unitarian doctrine concerning God,—includes those two ideas:—(1) The Unity of God in One Person; (2) His everlasting and Universal Fatherhood. From the idea of Fatherhood is implied an over-ruling and ever-loving providence, securig the ultimate welfare of all His children. Pain and suffering may seem to contradict or to disprove that loving providence, because it is not possible to see the divine plan as a whole, but it is possible to have faith to understand that all things are made to work together for good, and that everything in human experience is worked up in the great scheme—we know not fully how,—to the ultimate fulfilment of the dearest hopes of the human heart, in every soul of mankind; for God is no respecter of persons; He loves all alike; all are equally precious to Him; He has no favourites; He makes the sun of His Almighty and all-embracing love to shine upon all men—upon the evil and the good. That is the Unitarian Faith about God. (References, p.p. 9-16; 65-80).

(4) CONCERNING JESUS.

Jesus was the Founder of what is called the Gospel. What do Unitarians believe about him? They believe that he was a real historic character, that he was born of Jewish parents—Joseph and Mary; that he came into the world just in the same natural manner common to every human birth; that there was nothing more divine about it than has been so with thousands of other new-born babes. That he was first a helpless infant in his mother's arms, that he had to be taught, that he went to the Synagogue School, that he learned his father's trade of carpenter; that he became learned in the Scriptures; that in early manhood he felt himself called upon to preach good news to the poor; and that the gospel he proclaimed is the grandest religious faith about God and Man, and human life, Duty, and Destiny, that has ever been made known to mankind.

Consequently—The Leadership of Jesus, is a strong point in Unitarian doctrine. He is held by Unitarians to be the greatest of all the religious Teachers that the world has ever known. His doctrine was what is now called Unitarianism. He taught The Unity of God, and the Fatherhood of God. He taught The Unity of Man—the Brotherhood of Man. He taught the Unity of Man with God in one divine nature and in the doing of God's will. His gospel of the Kingdom of Heaven on earth makes clear the true way of realising the right kind of community amongst men, the perfect organisation of human affairs on brotherly principles. Unitarians believe that the application of his kind of Christianity can solve all social and international problems.

Unitarians admire and love Jesus for his lovable qualities, for his sweet and tender personality, for his heroic self-sacrifice, for his forgiving compassion for sinners, for his sympathy with the poor, the oppressed, and the outcast, for his eagerness to seek and to save the lost. They believe that he was a real man, human as other men, sharing the same nature, tempted at all points as other men and having to struggle to overcome. They deny the orthodox doctrine that Jesus was more than man, that he was God come to Earth in human form in a way not true of other men, that he is a god to be prayed to and to be worshipped, and that he was God and man at the same time. Unitarians know that Jesus taught men to pray only to the heavenly Father, and that the record declares he said: "The true worshippers shall worship the Father." So Unitarians reject the idea of the two natures in Jesus, the perfection of God and the imperfection of man in him as it were side by side. They believe in the Unity of Jesus in his human nature.

To Unitarians Jesus is the Great Example. Because it was a man, a human being who was so true, so sweet, so tender, so loving, so heroic and strong for the right, so noble in sympathy and courage, so self-sacrificing for the Truth, they believe that what this man did they can try to do because it was a man that did these things,—and to think of him and to learn of him is believed by Unitarians to be their greatest human help and inspiration. Thus do Unitarians believe in Jesus. (References, p.p., 17-24).

The Annual Meetings of the Midland Christian Union of Unitarian and kindred Churches were held at the Church of the Messiah, Birmingham, March 15th, with a large attendance of ministers and delegates. Miss Nettlefold presided, the Secretary, Rev. H. Warnock presented the Report which referred to the possibility of missionary effort at Stafford. At a Conference which followed Rev. Lawrence Redfern, of Liverpool gave an address on "The Boundaries of Freedom in Religious Fellowship," which provoked a helpful discussion in which several ministers ond others spoke. A religious service was held conducted by Rev. Lawrence Clare, the preacher being Rev. E. Rosalind Lee, of Leicester.

The Sheffield District Sunday School Union Annual Meeting was held at Channing Hall, Sheffield, March 9th, Rev. James McNeil, of Stannington in the chair. During the year there had been an increase of 100 scholars and 17 teachers, including 40 scholars over 16 years of age. 97 scholars had become members of their Churches.

Unity Church Sheffield, had an increase of 36 members during the last year and increased attendances are reported. Rev. and Mrs. Stanley Mossop are thanked for their help, and all the departments of the Church are in a healthy and prosperous condition.

DEATHS. — Miss Mary Pilling, Sunderland, Feb. 17,—16; Miss Anne Valentine, Hale, Cheshire, Feb. 23—86; Rev. J. Channing Pollard, Lancaster, Mar. 1, 67; Mrs. Whatley, Cheltenham, Feb. 15 —; Mrs. Guy, Ringwood, Mar. 1,—73; Mrs. Corrigham, Hull, Feb. 18,—; The Right Hon. Alexander Montgomery Carlisle, London, Mar. 5—71; Miss Mary Field, Hampstead, March 16—87; Mr. Edward P. Townley, Edgbaston, Birmingham, March 16—26; Mr. R. Thompson, West Kirby; Mr. Harry Smith, West Kirby, March 4—54.

At the Ilford Unitarian Church, a progressive Sunday morning service is being held, followed by questions and discussion.

The Memorial Hall Club, Manchester, is now in possession of enlarged and handsome accommodation owing to structural alterations through the generosity of the Hall Trustees.

At Aberdeen Unitarian Church, the services are attended by crowded congregations to hear Rev. A. Scruton.

A Unitarian Sale of Work at Todmorden to raise £120 realised £251.

A Rally of the Mid-Cheshire Unitarians was held at Altrincham, March 13th, with service conducted by Rev. C. E. Reed, preacher, Rev. Charles Roper.

National Unitarian Temperance Association.

Secretary: Mr. F. Collecott, 75, Cann Hall Road, London, E. 11.

THE TRUTH FROM AMERICA.

The "Manchester Guardian Weekly" says, the Report of the Episcopal Church Temperance Society that the Prohibition law is a failure and should be relaxed to allow the consumption of beer and light wines has been to some extent discounted by the pronouncement of Bishop Manning that the eighteenth amendment has his warm support, and by the fact that only five bishops out of 24 are in favour of modification. The Church Temperance Society, moreover, is not representative of any great body of American thought, which, so far as the churches express it, can be better gauged by the uncompromising support given to Prohibition by the vastly more numerous adherents of the Free Churches.

An American paper states that,—The statement attributed to Dr. James Empringham, Secretary of the "Church Temperance Society" of the Episcopal Church, that the prohibition law is a failure and that the Society purposes to give its assistance to the movement for legalisation of the sale of wines and beer, has inadvertently revealed the Episcopal Church as staunchly in favour of the prohibition law and its observance.

"The statement made by Mr. Empringham does not in any respect represent the mind of the Episcopal Church," says Bishop Freeman, of Washington, adding that the Church Temperance Society "for years past has been semi-moribund."

The New York Times queried various Episcopal Bishops by wire and found 18 of them for prohibition to five against and the list of favourable bishops does not include several who are consistent friends of the law. Other Episcopalians of prominence, both clerical and lay, have hastened to denounce the effort to make it appear that the Episcopal Church is hostile to prohibition, and is willing to forward the efforts of the brewers to secure a monopoly of the intoxicating liquor trade in the United States.

Particularly strong are the expressions of indignation that it should be assumed that Dr. Empringham, a man entirely unknown to the vast majority of Episcopalians, speaks for the Church.

On Sunday, February 7th, Bishop William T. Manning, of New York, discussed the whole matter in a striking sermon.

"For some years past," he said, "the Church has scarcely been aware of the existence of the Church Temperance Society, and it has not been regarded as having weight and influence in the Church."

Bishop Manning stated that he had "still to learn" how the findings were reached, and others have also wondered why there is no detailed report of the data alleged to exist in justification of the position announced.

"I recognise the evil and corruption connected with bootlegging," said Bishop Manning. "We must remember, however, that the pictures of these violations of the law are drawn usually by those who wish to use them as an argument for the repeal or modification of the law. By a great part of our people we see prohibition respected and obeyed. We see its observance in the country as a whole increasing and not decreasing. We see the lives and homes of our wage earners and our plain people immeasurably benefited by it. We see in such a situation as the present coal strike the entire absence of disturbance and disorder as a result largely of the prohibition laws. There is not the slightest likelihood that the country will ever repeal prohibition and we all know this.

"Any political party which adopted a wet plank would sign its own death warrant.

"Our country had the full right to make the law. Let us do our part to arouse the spirit which will insure its enforcement. It is the duty of every good citizen to obey it. We must not depend only upon the law. 'Social legislation is never a substitute for social education.' We need and should have by all the Churches a continuous campaign of information and education as to the evils, physical, intellectual, economic, moral and spiritual which have cursed the world as a result of the use of intoxicating drinks.

"Last, I wish that we might lift this subject up from the level of mere law enforcement to the higher level of free, voluntary, willing support of the law for the sake of the common good."

A meeting was held in response to an appeal from America asking British citizens to set themselves against the smuggling of intoxicating liquor into their country by British ships. From July, 1925, to January 1st, 1926, 24 foreign liquor vessels had been seized and 20 of them were British. The Bishop said that this traffic is "most dishonouring to Great Britain." Lord Parmoor declared that "this smuggling traffic is dishonourable, mean, and sordid, and that it has brought this country into discredit in the States." And Sir Donald Maclean described it as a stain on our national escutcheon.

The Brewing interests on this side are doing all they can to assist people to violate the law in America, and spending much in misrepresentation of the real facts. The law there is being enforced more and more successfully, and all the cases of drinking and drunkenness are few compared with the condition of things before Prohibition.

For the Children.

BY REV. H. FISHER SHORT.

BESSIE GOES TO A CONFERENCE.

"What's the National Conference, Daddie?" asked Bessie, a minute after they had said "Good night" to the Minister on their way home from service.

"Whatever will you want to know next, chick?" laughed Daddie.

"Please tell me," she pleaded.

"Oh, it's a lot of things, and most of them would not interest a little girl."

"But I am interested, Daddie, after what you were saying to Mr. Brown."

"And what Mr. Brown was saying to me, I suppose," said Daddie, in the teasing way Bessie pretended not to like, but just loved.

"It's meetings isn't it?"

"Yes, and other things."

"What other things?"

"Oh, services and discussions and lectures, and luncheons and teas."

"And who goes? Any children?"

"No children, I think," said Daddie, amused.

"Only grownups? Well, I think that's selfish, Daddie."

"It does look like it, dear; but children would soon be bored by so many meetings and things they couldn't understand."

"But they could understand a children's meeting, Daddie, couldn't they?" asked Bessie in that shy little way she had when she had found her bearings.

Knowing from experience that his little inquisitor usually had a second question up her sleeve, so to speak, Daddie didn't answer. Soon the second shot was fired.

"Who is Mr. Dendy Agate, Daddie?"

"Oh, he is the Secretary of the National Conference."

"The Secretary; what's that?"

"Oh, he is the gentleman who attends to the arrangements of the Conference."

"Well, I wish you would write and tell him that it isn't fair not to have some meetings for the children."

"Oh, there will be meetings about children, dear," said Daddie, trying to make the best of a bad job.

"About children!" said Bessie, in a tone that meant she was disgusted.

Daddie was too decent to make fun of his wee maid. He didn't even smile. He just waited, as he had often done before.

For some distance they walked along in silence. Both were thinking, and when they reached their door, Bessie put one of her thoughts into words. As is sometimes said, it came like a bolt from the blue.

"I don't think Jesus would like it, Daddie."

"You are right, chick; I don't think he would."

.....

"This way to the Conference! This way to the Conference!" cried Mr Dendy Agate.

Bessie found herself almost carried along by the crowds, and crowds of boys and girls who had come to the Conference. With an effort she pushed her way towards the Secretary who was beaming with happiness and good nature. When she reached him, she was almost breathless with excitement.

"Thank you, Mr. Dendy Agate, for calling us to the Conference; I knew you by your picture in the 'Monthly;' and we've got some of your hymns in our school hymn book.. But Daddie said there were no meetings for children, only about children."

"But this is a Conference for children," smiled the Secretary.

"How lovely!" said Bessie, clapping her hands; "it was kind of you."

"Well, you see, Jesus thought we were selfish to have a Conference only for grownups, and he said, 'Let the children have a conference, too,' and here you are."

At that moment there was a sound of sweet music. It was the children inside the conference singing, "I think when I read," and those outside were so eager to join the singers that Bessie was swept along with them. Soon she was singing as heartily as the rest. When the hymn was finished, the children became breathlessly silent; for, on a little rising ground in sight of all, there stood the Children's Friend. Lovingly he smiled upon them. Lovingly they returned his smile. Then, in a voice they had never heard before, he opened his mouth and taught them saying, "The kingdom of heaven is like unto a home where boys and girls are happy, because they are loving and cheerful, and obedient and helpful; a home where boys and girls know how to share and how to care for the littlest ones, and do things that please father and mother; a home where there is no grumbling, no crying over nothing, no selfishness. In such a home, there is pleasantness because there is peace, and laughter because there is love. And the business of this Conference is to pass a resolution, that every boy and every girl here present shall begin at once to make their homes like the kingdom of heaven; that they shall pledge themselves not to be quarrelsome, not to be unwilling, not to want their own way, not to be impatient, but always to remember that there is beauty all around when there's love at home. And, now, that you may not forget this wonderful day, and to show that you mean to be children of the kingdom, I want you to sing 'Love at home.'"

.....

As Mother and Daddie bent over Bessie's bed, they noticed that she was smiling in her sleep.

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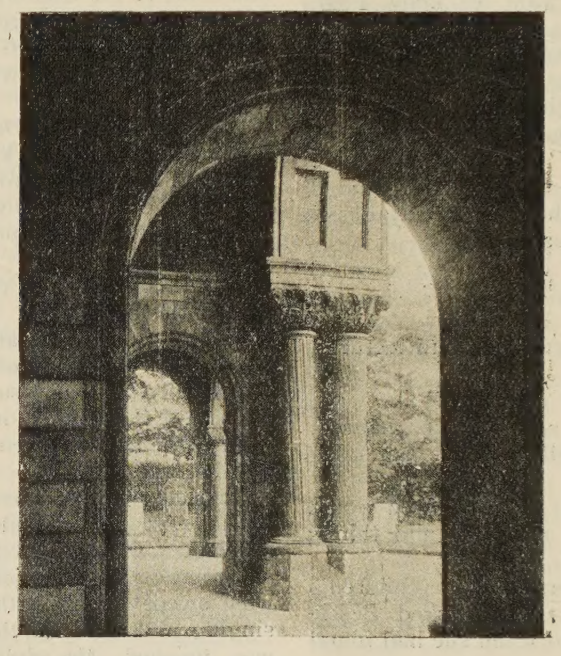

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NATIONAL CONFERENCE.

Triennial Meetings, Sheffield, April, 1926.

PROGRAMME.

MONDAY, APRIL 12th.

P.M.

2-0 Conference Committee.

3-15 Lower Cutlers' Hall. Reception by the President and Mrs. Street.

4-0 Reception of all Delegates at the Town Hall, by the Lord Mayor of Sheffield. Tea by invitation of the Lord Mayor

5-0—6-30 Business Meeting.

7.30 Service, Upper Chapel. Devotions: Rev. H. J. Rossington, M.A., B.D.
Sermon: Rev. W. G. Tarrant, B.A.
Collection for the Funds of the Conference.

TUESDAY, APRIL 13th.

9-30 Communion Service, Unity Church, Crookesmoor Road. Devotions: Rev. Stanley Mossop. Address: Rev. Dr. Carpenter.

10-50 President's Address. Lower Cutlers' Hall.

11-20 Adjourned Business Meeting.
Chairman: Mr. W. Byng Kenrick, B.A.
Statements as to Aged Ministers' and Widows' Temporary Fund and Ministers' Pension and Insurance Fund
CONTRIBUTORY INSURANCE SCHEME.
Resolution: Moved by the President.
Seconded by Mrs Sydney Martineau.
Supported by Rev. Dr. Carpenter.

P.M.

2-15 CONFERENCE. "The Application of Religious Principles to Industrial Relations."
Chairman: Mr. W. R. Barclay.
Speakers: Mr Robert O. Herford and Mr. D. R. Grenfell, M.P.
Discussion opened by Mr. A. S. Barnard.

5-30 Executive and 6-0 Annual Meeting of the Union for Social Service.

7-30 PUBLIC MEETING. Victoria Hall, Norfolk Street. Chairman: M. J. Hunter, Esq., J.P. Speakers: The Rt. Hon. Lord Parmoor, K.C.V.O. will speak on "The League of Nations." Mrs. Sinclair ("The Spiritual Side of the Peace Movement"). Mr. P. M. Oilver, O.B.E. ("Obligations of a Free Faith"). Rev. Alfred Hall, M.A., B.D., and others.
Collection for the Funds of the Conference.

WEDNESDAY, APRIL 14th.

9-30 Devotional Service. Upper Chapel, Rev. N. Anderton, B.A.

10-10 CONFERENCE. Lower Cutlers' Hall. "Practical Questions Affecting our Church Life and Organisation."
Papers by Rev. Lawrence Redfern and Mrs. Sydney Martineau.

11-0 Sectional Meetings for Discussion thereon:
Women. Chairman: Miss Richmond.
Opener: Mrs. Wm. C. Hall.
Laymen. Chairman and Opener: Mr. J. T. Bibby.
Ministers. Chairman: Rev. W. Lawrence Schroeder, M.A.
Opener: Rev. Wm. C. Hall, M.A.

P.M.

2-0 RESUMED CONFERENCE.
Reports from the Three Sections.
Discussion, and any Resolutions thereon.

7-30 YOUNG PEOPLE'S RALLY. Cutlers' Hall.
Chairman: Rev. Bertram Lister, M.A
Addresses on "Our Responsibility to the Past, the Present and the Future," by the Chairman, Rev. Wilna L. Constable, Mr. M. C. Andrews, B.A. and Mr. G. E. Haynes, B.Sc.

THURSDAY, APRIL 15th.

A.M.

9-30 Religious Service, Unity Church. Devotions: Rev. H. H. C. Jones. Sermon: Rev. C. W. Townsend.

10-50 CONFERENCE. Lower Cutlers' Hall.
Chairman: Mr. Harold Coventry, J.P.
(a) Paper by Rev. Dr. Rattray on "The Economics of Alcoholic Drink and their Moral and Religious Implications."
(b) Paper by Rev. Dr. Flower on "New Views of Life and old Ethical Ideas."
Discussion opened by Miss Mabel Slater, D.Sc., Cambridge.

P.M.

2-0 CONFERENCE Lower Cutlers' Hall.
Chairman: Mr. T. Fletcher Robinson, J.P.
Paper by Rev. Dr. Lionel Tayler on "The Emancipation from Traditionalism, and our Message to the Free Mind."
Discussion opened by Rev. Raymond V. Holt, B.A, B. Litt. (Oxford).

4-15 Triennial General Meeting of Ministers' Pension and Insurance Fund. Managers' Meeting to follow.

4-30 Meeting of National Unitarian Temperance Association.

5-30 Meeting (Channing Hall) of "The Unity Fellowship."

7-30 to 10-30 Conversazione at the Mappin Art Gallery, Western Park. Ministers and Delegates invited. Admission (for others) half-a-crown.

FRIDAY, APRIL 16th.

A.M.

9-30 Devotional Service, Upper Chapel. Rev. E. Glyn-Evans.

10-15 CONFERENCE. Lower Cutlers' Hall.
Address by Mr. J. Middleton Murry, B.A., O.B.E. "What was the Teaching of Jesus?"
Discussion opened by Rev. R. Nicol. Cross, M.A.

11-30 Vote of Thanks.

11-45 Closing Address, Rev. Dr. Gow.

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